PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. LV No. 5 | March 4, 1948 | New Series Vol. XXXVI No. 5

Marks of Messiah

Editorial

He Calleth Thee

Kenneth Pickering

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News From London

Leslie D. Shaffer

We Have a Message

Frank L. Davies

The April Conference

Call to Friends

For Friendly Incentive

Robert C. Jones

Techniques of Dedication

Cecil E. Hinshaw

March 21—The Day of Offerings for United Services

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

SHALL WE CONTINUE THIS PAGE?

In view of other lesson helps available in the Penn Series and the needed space in THE AMERICAN FRIEND, the question of continuing this page has been raised. If you use it and want it continued write THE AMERICAN FRIEND your opinion. Unless we hear from a significant number of readers, this page of lesson helps will be discontinued after March. We are grateful to the large number of writers who have contributed the comments and certainly to Russell E. Rees whose very able pen is now providing the lessons.

THE EDITOR

For March 14 — The Dignity of Christian Character

Ephesians 2:6-21

For several years we have lived in a large city, and most of our time is spent within the circle of artificial lights. The other day we drove into the country and traveled over unfamiliar roads after night. The thing we noticed most was darkness, the absence of lights. It came to us then how dependent we have become upon electricity and its chief boon to man, light.

I wonder if we realize in another sphere how much we are accustomed to light, the Light of the World. The letter to the Ephesians was written to people who had lately come out of a great darkness, for Christianity could be compared to nothing more aptly than to light. Think of the little communities scattered over Asia Minor and Europe as centers of light. They were at first only candles burning flickeringly in the surrounding dark, but they were candles.

"Walk in the light" was Paul's word to these new groups. Let nothing put out that light. Be a demonstration to a dark world that there is something better. By goodness, and righteousness and truth, prove that there is a better way.

"The lights are going out all over Europe" said an English politician as the first world war began. Periods of low visibility in the moral realm always follow wars. Morality sinks to a new low, and people complain that the landmarks are gone, and they are no longer sure what is right. But remember that Christianity was born in such an era. It was in that kind of darkness that Paul said, "Ye are the light in the Lord."

Enumerate some of the areas in which there is growing confusion. What would Paul say to Christian groups today? "Walk as children of the light." "Have no fellowship with the unfruitful works of darkness."

The light does not so much reprove the darkness; it obliterates it. "This is the condemnation, that light is come into the world." Paul is concerned first that Christians walk in the light, and secondly that they be the light. The influence upon others issues directly from what we are as Christians. Part of the world's confusion results from Christians being confused. On the very issues which threaten to destroy society, Christianity has no united voice, and is therefore not a light but a twilight.

If the lights are to come back to the world, Christianity must bring them back, not by superlative language, but by a superlative kind of living, by having the light of Christ, and by being a light in the world.

Questions:

1. Discuss the difference between goodness, righteousness and truth.

2. How could your Meeting have a greater influence upon your community?

RUSSELL E. REES

For March 21 — The Kingdom of God Among Men

Luke 4:16-20; Mark 4:25-29; Luke17:20, 21; Romans 14:7

I have always been comforted by the story of the Bishop who lay tossing on his bed one night, until finally he heard God say; "You can go to sleep now Bishop; I'll stay awake the rest of the night." Too many of us cast ourselves in the role of Atlas, and try to hold up the world, when that is not our business at all. Likewise too many of us are trying to "bring in the Kingdom," when the Kingdom is already here.

"The Kingdom is within you," "The Kingdom is among you," "The Kingdom is at hand," were the words of Jesus. It was good news heralded to men; it was fact, not promise; it was truth, not hypothesis; it was present reality. "Today is this Scripture fulfilled in your ears."

Dr. George Buttrick in his book of the Parables points out that in three parables of the Kingdom, Jesus indicates three aspects of it. (1) It is spontaneous, "the earth bringeth forth fruit of itself," so the Kingdom grows by its own vital force. (2) Its power of expansion is infinite, as illustrated by the mustard seed which, though tiny in beginning, is capable of unexpected multiplication. (3) It has a permeating influence, as leaven in the loaf, "until all is leavened." It is silent, not noisy; it is like salt or like light.

What difference does it make to us whether we are to think of the Kingdom as present or future? The answer to that seems to be implicit in the life of Jesus. The Kingdom being among men, the words of Isaiah became much more important for the duty of one who believed this was to preach the gospel to the poor, heal the brokenhearted, deliver the captives, restore sight to the blind, and free the bruised. If we do think the Kingdom is not here, we may be just as interested in these things, but in a more detached way, hoping to pass a law, or organize a committee, or form a society. The urgency is removed if the Kingdom is a hazy hope in an indefinite future.

But if the Kingdom is already among men, then we can quit playing Atlas and begin being Christians where we are. This seems to have been the burden of Jesus' message. We do not have to stand by and give directions to seed and soil, for they know what to do with each other. Man can plant the seed and sleep and rise, and growth goes on. Is the Kingdom like that? Is it the deepest and most fundamental principle of man's spiritual life? Do the soul and God know what to do with each other, as the seed and soil?

God's rule is certainly already here among us. We may rebell against it, refuse to accept it, pretend that we do not know it, act as if we longed for it in the future, or we may repent and enter into that will now. By entering in, we do not bring the Kingdom, we accept the Kingdom, we live as citizens of the Kingdom, and so in that way, and in no other, do we extend the Kingdom. The Christian is not bringing the Kingdom, he is evidence and witness that Jesus spoke truth in saying that the Kingdom is within and among men.

Questions:

1. Would you think the activities named in verse 18, if practiced carefully would indicate a Christian attitude and faith?

2. If it is the Father's pleasure to give the Kingdom, what is man's part in its coming?

RUSSELL E. REES

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$2.00 per Year

Old Series Vol. LV No. 5 | March 4, 1948 | New Series Vol. XXXVI No. 5

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

The Marks of a Messiah

WE move toward Easter, but we must pass through the days of doubt and the darkness of Good Friday. We shall mingle in spirit with the multitudes of that day as they press upon Jesus and upon every potential leader, asking deliverance for their nation, balm for their wounds, and healing for their bodies and minds. We shall walk with the confused and disappointed disciples. On every hand we shall hear voices crying out, "Art thou the Messiah, or look we for another?"

We shall hear the ages old call for help—the voice of a nation in distress, a nation occupied, taxed and oppressed by an enemy. As in our day, they will ask, "Why doesn't God do something about it?" In their search for a Messiah we shall find them describing him much as men would today. He must be a strong, commanding personality, fearless and relentless in delivering his nation from bondage. He must be first of all a great patriot. If he can work miracles, deliver us from the responsibility of doing something for ourselves, so much the better. If he comes in shining armor, if he rides the white horse of military and political might we shall have added confidence in his power to save us.

In Mixed Words

If we mix the ideas and the words of that day with our own they might run as follows: He must not be meek and lowly, a man of sorrows and acquainted with grief, for do we not have grief enough of our own! As for the lowly, our country is full of them. He must not have too much patience, especially with Romans, Russians, or Americans. He must be prepared to give quick answers—short cuts to Utopia. He probably cannot do this except he tramples upon our enemies, actual or potential. They must be destroyed. Every threat to our security, prosperity and self interest must be defeated.

Of course, he must be a lover of peace, for are not we—as Hebrews—as Americans? In fact, we are the only people who can really be trusted with great power. We are never warlike, we only want to be secure from attack. The only time we attack is for the ultimate purpose of defense. If Caesar can be beaten at his own game, if the present-day dictator can be defeated, since war seems to be the only language he can understand, then we have really conquered, and then, only then can we inherit the earth. For there is no real protection for us except by our own strong right arm—the old trusty sword and the new atom bomb. Are we not the followers of David, and did not the father of our country lead the hosts of righteousness against the black legions of King George. So runs on and on our foolish, ill-conceived words.

Then and Now

Yes, they were very much like us, and their arguments for a military Messiah sound much like the present-day call for leaders. What are the marks of a Messiah? Is he one who will call down fire from heaven on those who differ with us? Can he give preferential, political privileges, placing one man on his right hand and another on his left? Will he turn stones to bread and feed the starving or must they and we, painful as it is, find the spirit which can plant, harvest, and feed the hungry? Will he "take over"? We know that we need him, but will he need us?

The marks of Messiahship as exemplified in Jesus are not the marks of dictatorship, of one who "takes over." He will not exempt us from responsibility. Instead, he leaves us in order that the "comforter" might come and empower us to take up his work. By his spirit Christ will be with us always asking us to do greater things than he did. As he was meek and lowly, he asks us to find the same spirit. He calls it the real strength—the power to inherit the earth.

In Silent Power

He will not slay his enemies. He will not even show concern to escape them—neither for his occupied nation, nor for himself. Having disavowed recourse to violence, he turns us face about and says, "Love your enemies." That is the only way in which their enmity can be resolved, he tells us—it must be dissolved by a receptive understanding. It will not grow if it can find no soil and no nurture for its seeds.

His illustrations of the earth conquest are not taken from the military lore of the Caesars, they are taken from the cornfields, the pastures, the vineyards, and homes. In the principles of growth he finds the laws of power—the might of spiritual energy and he says it will conquer all. If we listen and follow we begin to see the mighty fortress, the earthworks of men, like a house of cards, fall before the persistent, dissolving might of good will.

When we see these things coming to pass, as in-

deed we do every day, then we know it was the Messiah. It was he who touched men and whose spirit empowered them. As he saved not himself so they in his stead share their lives for his sake. They are marked men, set apart, for the Messiah passed by. Still the multitudes cry, "Why doesn't God do something about our plight?" He did do something, the only thing he could do. He gave us a Man who loved—the divine mark of a Messiah. Who shall follow in his train!

E. T. E.

Five Years Meeting Conference

By Errol T. Elliott
Secretary to the Executive Committee

FOR several years, perhaps even from the beginning of the Five Years Meeting in 1902, some Friends have suggested that the sessions of the Five Years Meeting should be held more frequently. In fact, it has been suggested that we should become a "*Three* Years Meeting."

The reasons back of this concern are clear. Five Years is too long a span of time for the sense of group fellowship which we find in our sessions to carry through and give our scattered Yearly Meetings a sufficient sense of oneness with each other. It is difficult over those periods of five years to develop a working fellowship and sense of interdependence on one another.

Overcoming Distances

The greatest problem for Friends of the Five Years Meeting is geography. We are isolated and therefore insulated in a great degree from the currents of fellowship which should flow from Meeting to Meeting, and from Friend to Friend over the three thousand miles of space that separate us. We bridge those distances somewhat, but not adequately. The printed word, such as this journal, our Bible School literature, and other communications of our departments of work, helps in spanning that distance, but the printed page cannot fully take the place of personal friendships developed in the atmosphere of the Five Years Meeting sessions. Not even sojourning Friends can take the place of group thinking and group worship.

Our chief problem is to overcome our geography—our long weary miles and our mountain ranges. If all Friends from the beginning of American history had lived in a radius of five hundred miles or less, the resultant Society of Friends in America would have been greatly, and one may believe, favorably affected. Mere proximity does not, however, mean unity, as many a local Meeting in our history might sadly agree, but the answer is not to be found in distance, whereby Friends may only *hear* about one another, but in "togetherness" by which they can *know* one another. Distance always has its fog and one never sees another person clearly through the mists.

The Shrinking Map

No one would suggest that Friends should never have migrated, but the fact that they have, has brought not only the benefits of leavened areas, but also an insularity in which each of us is the poorer for the few contacts with one another in the common traditions and genius of our inheritance.

It is encouraging to know that our distances are decreasing. A mile is not as long as it used to be. At one time it was ten minutes long. It is now less than fifty seconds long. It used to be three weeks from Richmond to Whittier. It is now a few hours by *air* (don't forget Richmond has air service), and a little more than two days by train. Even so, distance still means time and expense and relatively little travel.

As It Developed

In the sessions of the Five Years Meeting in 1945, the Western Yearly Meeting delegation asked for more frequent meetings. After a recommendation by the Business Committee, the Five Years Meeting in session approved the continuance of the five-years plan as now observed. That was 1945. What the sessions of the future may decide, in view of our shrinking distances and the urge toward closer cooperation the world over, is yet to be seen.

Instead the Five Years Meeting laid upon the Executive Committee a commission to conduct a conference falling midway between the 1945 and 1950 sessions. That midway time is April of this year, and at that time the meeting will be held.

Toward a Conference

It was not easy to plan this in connection with the annual meetings of our boards and committees. Those departments have their regular schedules of necessary business that cannot easily be reshaped from "business meetings" into "conferences." Even so, they are inviting, from all of our Yearly Meetings, Friends who are interested in or who are workers in these several departments in the Yearly Meetings and local Meetings. They are not only invited, they are urged to come, to participate.

Furthermore it was not known how long Friends would be willing to stay for these meetings. The sessions have, therefore, been telescoped into as few days as possible. With the ending of board and committee meetings on Friday evening, the Executive Committee will direct a conference during Saturday and Sunday on the issues faced by Friends. These sessions will be followed by business sessions of the Executive Committee, for which Friends are invited to remain. Remember also, Friends in transit from the West for the Woman's Missionary Union conference in Poughkeepsie, New York, on May 1-5, that Richmond is on the route!

The Doors are Open

Since plans could not be set up on the same basis as are the Five Years Meeting sessions, this cannot be a "Little Five Years Meeting." It is not that. Delegates are not appointed and there is no pool for expenses. There is *only* the provision of expenses *as arranged by boards and committees for their regular members.*

Even so, it is hoped that local and Yearly Meetings may arrange to share in the expenses of other persons, singly or in auto loads, who could profitably represent them. The doors of the conference are wide open to all interested Friends. All sessions of all boards and committees throughout the week will be held in the East Main Street meetinghouse, as will be the conference sponsored by the Executive Committee on Saturday and Sunday.

Note elsewhere in this issue the tentative program. This will be completed, with speakers and topics, and announced soon. In the meantime let us mark our calendars and plan toward Richmond and days of working, worshiping fellowship.

Techniques of Dedication

By Cecil E. Hinshaw

This will be of particular interest to the Young Friends who attended the Conference last July at Earlham. It unites in one message the personalities of Elton Trueblood and Cecil Hinshaw, whose lives made a special impact on the conference. "Alternative to Futility" may be ordered for one dollar from The Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

EVEN a casual observer notes an extraordinary paradox in our contemporary religious scene. That religious life and vitality is at low ebb is now hardly debatable for the evidence of the disintegration of our Meetings and churches is everywhere to be found. This decline of faith is now met by an opposite and elemental fact of human nature—the urge to reconstruct and build anew. Hence there arises in the midst of the desolation of our culture a potential new life of considerable proportions. Some of us even dare to believe that we see now the harbingers of a new springtime of Christian renaissance, the almond tree in the vision of Amos.

New Growth Today

A study of history soon discloses that this relationship between decay of a culture and the Pentecost of a new movement is a part of the natural and inevitable cycle of human progress. The prophets poured new blood into Israel even as the spiritual power and the glory of the nation ebbed. The Christian faith came to birth as the Roman culture crumbled, and it was the darkness and sin of seventeenth century England which awakened Fox and sent him forth a flaming prophet. Even so, it may be that we are about to witness the Christian answer to the decadent materialism which is modern America.

Some of us believe we saw this process of spiritual regeneration in operation at the Young Friends Conference at Richmond last July. We found here an unused reservoir of leadership and dedication and we thrilled to the response those eager young people gave to the challenge to recover today the pristine power and life of early Christianity. More than that, in hundreds of letters and interviews since that time we have been made aware of a force that waits now to be used intelligently to revitalize our Society. This, then, is the paradox of our time: the advancing decay of our culture is paralleled now by a growing spiritual life and an increasing desire for complete dedication to Christ.

Channeling Our Power

In irrigation districts the parched, unproductive soil can be made to produce bountifully if water from rivers or distant mountain snows can be guided to the thirsty fields. But the mere existence of the water is insufficient. Scientific engineering must plan a network of ditches and gates and must prepare the land to receive the water. Without techniques of irrigation the land remains a desert, even though the water to make it productive is close at hand.

Since Richmond last summer our position has been like that of a farmer whose land remains unproductive because he is unable to bring to his farm the water he has discovered. We need effective techniques to channel the dedication our young people are willing to make. We have not had an answer yet to the oft-repeated question, "*How* can I make my dedication effective enough to rebuild my Meeting?" Merely to answer that one should throw one's self more vigorously into the work and responsibilities of one's Meeting is insufficient. Too many of us have seen idealism end in frustration and disillusionment when that advice is followed.

Fellowship Patterns

It is my considered judgment that at least the beginning of a solution has been made by Elton Trueblood in his latest book, *Alternative to Futility*, published by Harpers this month as the sequel to *Predicament of Modern Man* and *Foundations for Reconstruction.* Believing that "the best chance for the renewal of the human spirit in the twentieth century, as in the first, lies in the formation of genuinely redemptive societies in the midst of ordinary society," Elton Trueblood asserts that such an "experiment in radical Christianity" by small groups or cells of disciplined people can, if we are "sufficiently bold in our creative dreaming," revolutionize our religious institutions and bring new health and life to Christianity.

The reason I believe this book is important is because the author has succeeded in making practical suggestions for disciplined Christian group life. The person who earnestly desires to dedicate himself to Christ in company with others of like spirit will find in this little volume the kind of techniques which will measurably accomplish for him what the irrigation ditches accomplish in bringing water to the waiting fields. Beginning with prayer meetings and similar group experiences, Elton Trueblood shows how concerned people can work together in cell groups to build greater strength into their own lives and then can become leaven to produce growth in the larger body.

Power is Mutual

A central emphasis in the discussion and one which I am convinced will have to be made increasingly in all Christian groups is the importance and meaning of membership. Elton Trueblood maintains that membership takes on meaning when it involves the acceptance of these significant requirements: commitment, witness, fellowship, vocation and discipline. Every member of the group must share in *all* of these. Those who attended the Richmond Conference last July will remember some of these same emphases then, but everyone will find that the book makes those principles much more meaningful by making them concrete in practical Christian living.

Perhaps the place where this practical aspect of the book is most evident is in the consideration of the requirements of a discipline for a cell of dedicated Christians. Some people may react negatively to what seems to be an infringement upon personal liberty in such disciplines, but few will dispute the assertion that *effective* groups have *always* operated with a discipline. Surely there is ample material here to provoke numerous creative discussions in Sunday School classes, Young Friends' meetings, and prayer meetings. In fact, the chief value of the book will probably be realized only when its provocative thought is made the subject of group discussions. For here is a counsel of adventure, even of excess, as contrasted with the counsel of prudence so common today, and such daring can hardly fail to produce real thought in discussion groups.

As a Center of Study

An advance order of twenty of these books sold out immediately at William Penn College and many more have been ordered. It is my earnest hope that all concerned people, especially those who attended the Young Friends Conference last summer, will purchase the book and then study it individually and in groups. Used thus, it might become the catalytic agent we need to fuse and make effective the potential dedication in thousands of concerned people today.

Lest anyone suppose I regard *Alternative to Futility* as a "new Bible," I

(Continued on Page 72

For Friendly Incentive

By Robert C. Jones

FRIENDS have traditionally opposed recourse to war for any purpose. A disarmed world has been visualized as an attainable goal even by those of us who have participated in war making. It has been entirely too rarely recognized, however, that the absence of war does not in itself indicate a wholesome situation. Injustices need to be corrected before we can hope for the complete abolishment of armed conflict. Individuals and groups who have endured exploitation, abuse, discrimination and oppression cannot be expected to remain peacefully submissive forever.

Our Responsibility

It is not only unfair but also unrealistic for those who enjoy a position of privilege to proclaim that a spirit of fellowship and forgiveness should dominate the world, unless they are at the same time striving to remove causes of conflict. Perhaps it is in part a consciousness of individual and collective failure to do very much towards bringing about a more just world which has made so many Friends feel that their historic peace testimony in itself is not sufficient and may in fact be untenable until a more equitable social and economic order has been evolved. Pacifism should not imply tolerance of evil or failure to oppose tyranny, nor even generous amounts of relief as a substitute in any sense for honest efforts to establish justice.

Friends have often assumed leadership in the rendering of aid to the poor and to those in distress and have also led in certain types of social reform. Certain of our spiritual ancestors so distinguished themselves in welfare work that we tend to take a certain pride in our record even though only a very small number of us participate in creative social service programs in a really vital manner.

It is more important than ever for the Society of Friends to continue to pioneer in social and economic improvement and to cultivate keen sensitivity to needs of all kinds. Our Meetings in university communities have a special responsibility to see to it that there is no artificial separation of intellectual activity and the spirit of service. They should actively work to the end that particularly the larger educational institutions be genuinely democratic.

The traditional emphasis of Friends on cooperative action for human betterment, their belief in the fundamental unity of all aspects of life, and confidence that patterns of human behavior can be changed, should make them well-equipped to assist in the development of a new profession of social engineering which would include but go far beyond what is today known as social work, utilizing the combined knowledge and skills of many sciences and arts to improve conditions of human living.

The social problems we face today are so great that all of us need to join hands in solving them, and we can to good advantage comb the corners of the world for additional skills and knowledge. We should not, however, allow the development of new techniques to become an end in itself. The importance of allowing human personalities the greatest opportunity possible to develop should motivate our efforts to discover more effective ways in which to help individuals and bring about desirable changes in our society.

When the Society of Friends was being formed in the seventeenth century, Friends quite frequently suffered persecution because of their non-conformity to law or non-observance of traditional rules of behaviour. What was perhaps even more obnoxious to their contemporaries, however, was the frequency and the clarity with which they enunciated forward-looking principles of economic and social conduct and insisted on putting these into practice ahead of their general acceptance. It was then rather usual for Friends to sustain each other in their concerns. Aid was usually given to those who were called upon to make the greatest sacrifices and were least able to bear the cost of being true to their ideals.

Although civil rights may be much better protected today, there is still need for mutual help. Leadership in the bringing about of reform is just as much needed now. The vested interests which stand in the way of progress are as strong, if not more robust than ever, and in the complexities of modern life they frequently disguise themselves in the cloaks of respectability and alleged good intentions. Those who must lead the way require the help of a group which is willing to share the hardships and isolation of pioneering with them. Young people particularly need encouragement in maintaining their loyalty to Friendly principles. If they genuinely adhere to these ideals, they are likely to encounter obstacles which may affect adversely their entire future careers unless they are given support.

Preoccupation about the present state of affairs in the Society of Friends has frequently been expressed recently. To some leaders, Quakers have become discouragingly timid, cherishing their position of "respectability" and fearing to become involved in troublesome and difficult situations.

The problem of securing wider participation and more vital interest in the conduct of the affairs of our Society is partly a matter of individual stimulation but more attention needs to be given to the strengthening of our group life. Both, skills and attitudes necessary to do this must be more intensively cultivated.

The smallness of our Society has been given as an excuse for our failure to carry out many of our goals. As has many times been demonstrated, however, a small number of devoted individuals can accomplish a great deal if properly organized and oriented. Through careful planning and skilled and intelligent leadership they can come to influence large numbers of others to follow their example. Early Friends were able to do this. Can the Society of Friends again become an effective instrument for courageous common action in meeting the problems of our day?

UNDISTILLED PATRIOTISM?

After the President initiated the voluntary grain conservation program in the latter part of September, and while negotiations were being conducted with the distilling industry to effectuate conservation, the distilling industry stepped up its production during the first twenty-five days of October to such an extent that the end result was a consumption by the industry in excess of 8,000,000 bushels of grain. This use represented an amount of grain equal to two months operations at the abnormally high scale of operations prevailing in the fiscal year of 1947, thereby nullifying any savings contemplated by the first month of the shutdown under the voluntary program. This operation took place at a time when the distilling industry had stocks of whiskey on hand representing a six years' supply, based on last year's rate of consumption which was the highest in the history of the industry. By contrast, none of the others in the grain-consuming industry are known to have increased their rate of use.

—The Secretary of Agriculture

Friends Have A Messsage

By Frank L. Davies

I have just returned from eventful and worth while days spent in the great city of Philadelphia. I was a guest of Friends in one of the oldest houses in the city, the first unit being built in 1690. The rooms have been modernized, as far as comfort is concerned, yet in a way to retain all the old beauty and style of architecture.

In all too brief moments, between the sessions of the American Friends Service Committee meetings, I took hurried trips to places of great moment in the history of our nation. Any one with a genuine love for America would be stirred in heart and mind as he reviews the unfolding of history and stands where George Washington stood, pondering the ideals and struggles that form the past.

I visited the extensive offices of the American Friends Service Committee and listened to the reports of workers from all parts of the world. Much time was spent in conference with Friends, and as a result there came to me the challenge of this thought, "What is the major contribution of the Quakers to this age?" or "What is the message of Friends to mankind?"

Some time ago a very concerned group of Friends met in England with a burden for a corporate search and effort toward a clarification of what we mean by "the message of Quakerism." they had the desire to *re-think* and *re-state* an "effective and united witness against the false teachings as to God and man," which have done so much to bring about world tragedy. Out of this effort came papers and messages giving what these Friends felt to be the very essence of truth for mankind.

This brings to me the challenge of what would happen if each pastor called his people together and said, "Rather than leave it to me to state our faith, let us each one search his own heart, in the light of God's Word and then let us, as a group, state the eight or ten truths which form our message for a modern world." This would be, as we conceived it, the corporate message of our people, by leading of the Spirit given to individuals and to the Church.

It would be of great interest to bring together the findings for I am sure that there would come a united voice upon the great cardinal doctrines of the Word as supported by the Spirit.

The papers I mentioned frankly asked the question, for all Friends everywhere to ponder over, "Is Quakerism in danger of abandoning its Christian basis altogether?" This simply means that we ask, "What is the vital heart and core of our message, and are we keeping it central and basic, or are we in any danger of veering away to lesser things?"

I have no desire to answer this now, to the exclusion of the vital contribution to be made by all Friends, but I do want to testify that there is in my own heart an answer, and a very definite answer to what is the message of Friends. It is, in essence, "Christ in you —the hope of glory." It is that "there *is* one, even Christ Jesus that can speak to thy condition." Our great concern is that *all Friends,* including ourselves, shall keep the Lord Jesus as the central figure—Saviour, Lord and reality in our lives. One simple sentence, however, cannot satisfy the heart of man in answer to, "What is the message of Friends?" The subject is vast, with many avenues of exploration and grace. I am not trying to *answer* the question for *you,* I am asking you thoughtfully, earnestly, wholly, and undividedly to re-think and re-state our convictions, not as separate individuals, but as a Society, as a Yearly Meeting.

If some things are *vital,* are desperately needed, let us get at them, get busy on them, and dispense with all that is secondary and trivial. Let's not waste time wistfully asking, "Have we a message?" Of course we have. The radiance, the power, the soul conviction of early Friends can be ours, through the Holy Spirit.

Such a study or approach would have four values, or results: *First,* having formed within our minds and hearts the core of our message, we should be brought to a realization as to whether we ourselves possess it. Second, we should be able better to appraise the total ministry of our Yearly Meetings. Third, we should have, as do the Friends I mentioned, a contribution to all Friends. Fourth, but not least, we should possess a well-defined message for all mankind.

FRANK L. DAVIES

William Penn and Our Liberties is a book written by William Wistar Comfort and distributed by the Penn Mutual Life Insurance Company of Philadelphia. It has been sent to public and Friends school libraries across America and may be secured free for smaller libraries. In good type on small pages, its printing is alluring as well as is its subject. It is written in concise and beautiful style. Friends are encouraged to see that it gets into local libraries and reading circles. For further information write the Penn Mutual Life Insurance Company at Philadelphia.

LONDON NEWS

Friends' House, which contains the Central Office of London Yearly Meeting, the office of the Friends Service Council, the offices of several Yearly Meeting committees, as well as the Library, the Institute and the Book Center, is always a place of Friendly activity. Over a thousand organizations, large and small, meet each year on these premises. The acoustics of the large meeting room being especially good, recordings have at times been made there. Many notable persons, including Princess Elizabeth, Winston Churchill and M. K. Gandhi have attended some gathering or other.

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Ellis Hookes was the first recording clerk, appointed in 1657. A Minute of the Six Weeks Meeting in 1679 reads, "Agreed that Ellis Hookes, as a public servant to Friends, do give an account what work and service he does, once every quarter, to this Meeting in writing, that it may appear whether his work deserves his yearly salary, and before he has his last year's bill paid, to show cause why he charges Friends with 101 sheets of writing at 12d. (20c) per sheet." The salary thus to be enquired into was £20 ($100) per annum. It is amazing to observe how the original idea of a central office has grown into a large working organization which carries on the executive work of London Yearly Meeting.

* * * *

The death of M. K. Gandhi has deeply moved Friends here. The Meeting for Sufferings on February 6 decided to send a message of sympathetic understanding to Nehru to convey to him the thought that in a real sense the death of Gandhi is the fulfilment of his mission. Several different Meetings have been held in Gandhi's memory and Friends have expressed a new sense of dedication to those principles for which he lived and died. At a Meeting of Remembrance, Carl Heath presided and spoke of Gandhi's faith in the oneness of mankind and of his life of courageous action.

It is natural that Friends should be especially moved by the death of Gandhi since so many Friends have been closely associated with him, such as Carl Heath, Agatha Harrison, Horace Alexander, Pierre Ceresole, Rufus M. Jones, Edmund Privat and John S. Hoyland.

John Hoyland, a British Quaker missionary and educator, has recently published a new book about Gandhi. It is entitled *They Saw Gandhi,* and the chapters are headed "I saw what he did about race oppression," "I saw what he did about communalism." This book might be called "Variations on the Theme of Satyagraha" and the non-

violent method so dear to Gandhi. The book is published by Fellowship Publications, New York.

* * * *

The Student Christian Movement of Great Britain held a conference at the beginning of the year in London. One thousand and five hundred students from the British Isles and two hundred students from the Continent were present. There were also students from India, China, and Africa. They had all gathered to do some frontier thinking on the subject, "Here is the world in which the Christian has to practise his faith; how are you going to live your life in this sort of world?" The majority of the students selected for discussion the subject, "Persons in the Modern World." They found this experience-centered and not complicated by national and international affairs. Second in interest of the students was the subject "British Citizens in World Affairs." The international make-up of the discussion groups made it necessary to discuss the British Empire with the self-conscious and articulate Indians and Africans as well as German prisoners of war present.

* * * *

Perhaps the expression of one student is typical of the sense of confusion shared by students: "I came to this conference in great bewilderment as to international affairs. I leave it in even greater bewilderment, but I have experienced a sense of awareness of the magnitude of the task, a refusal to despair, and the necessity of immediate response to the call of God to work anywhere." An American student who attended the Oslo Conference said, "Can you really dedicate and plan a life. Isn't it true that we can only strengthen ourselves in basic essentials of living and meet the world accordingly?" This reveals something of the framework within which students today have to plan their lives.

LESLIE D. SHAFFER

February, 1948

..Correspondence..

FROM OUR READERS

CALL FOR A COLONY!

Editor: THE AMERICAN FRIEND:

We are in a position to place several families of Friends, in an Iowa community, a county seat; of five or six thousand population. Our object in this is to strengthen the church that is there. The church buildings consist of church and parsonage, free of all indebtedness, the present membership are aged and few in number. There is ample room for farmers, carpenters, painters, and paper hangers, shoe repairmen, (experienced or inexperienced, perhaps some one that is handicaped in some way), doctors, dentists and others.

We are very much interested in families, with true Friends' background, who are missionary and evangelistic minded. We shall give any who are interested our full cooperation.

In writing you this letter I, as pastor of the church, have the consent of the Iowa general superintendent, Charles Beals of Oskaloosa, Iowa, and the present membership of the Meeting. Write me for full information.

ROY E. PHILBY

217 Keck Avenue
Aurora, Illinois

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

PROPHET IN THE WILDERNESS

BY HERMANN HAGEDORN

The Macmillan Co., 1947
pp., 221; Price, $3

This dramatic story of the life of one of the greatest living men, Dr. Albert Schweitzer, is of such paramount interest and importance as to come near to being called "The Book of the Year." The author is a writer of exceptional talent, and he writes upon one of the best possible kind of subjects. For a living demonstration of Christianity in practice, where can it be better found than in this epic story of the philosopher, organist, theologian and medical doctor of Lambarene? Put this book on your "must" list!

STOP ANNOYING YOUR CHILDREN

BY BAUER

Bobbs-Merrill Co.

The title of this book sounds ominous and threatening; it is suggestive of unrestrained expression on the part of children, a rather unfair condemnation of parents, and a whole-hearted acceptance of "progressive education" in extreme form. The book, however, is really a practical, helpful guide to parents. It points out mistakes which parents are apt to make, even those parents who are most genuinely and honestly concerned for the welfare of their children. It emphasizes the fundamental need of honesty and good example on the part of parents. It is in no sense a cheap exploitation of a bizarre and impractical program with children. It emphasizes the need for discipline, but it points out with clarity the advantage of discipline over an external authoritative type of discipline.

One of the most important aspects of the book, as I see it, is its stress on the importance of the home and home life. I wish I had had this book during the time when my five children were trying to find their way into maturity. In a vague way I recognized some of the important points which are clarified by Dr. Bauer. I hope this book may be wisely and widely read by Quaker parents, parents of younger children as well as adolescents. I can readily think of numerous parents of Oakwood students to whom I want to recommend it. I certainly want my own children, who are all of them parents, to have access to it. The interest in the book is accented by numerous appropriate cartoons.

WILLIAM J. REAGAN, *Principal*
Oakwood School,
Poughkeepsie, N. Y.

NOT AS THE WORLD GIVETH

PHILIPPE VERNIER

Fellowship Publications
Price $1.50; 96 pp.

As did Edith Lovejoy Pierce, who translated this little book from the French, so have I opened the rusty iron gate into the home of Philippe Vernier. I feel that every page walks out of the heart of this man who, more than most of us, is, in spirit, of the train of St. Francis. In him faith, thought, and action are blended into a living apostleship. These devotional topics rise from the deep black coal mines of a little Belgian town where Philippe Vernier serves, and they rise from his practical fellowship with miners and their families. In Quaregnon, the little mining town, the gospel becomes incarnate and in this book of one page devotions, Quaregnon is reflected.

E. T. E.

TECHNIGUES OF DEDICATION

(Continued from Page 69)

should like to make clear that the book only claims to be a beginning and its suggestions are often tentative. Its value lies not in an uncritical acceptance of all that it contains, but in the beginning it offers us for the development of the techniques of dedication we so desperately need today. As a matter of fact, each group of dedicated Christians must in some measure evolve its own disciplines and conditions of membership. My hope is that all those who are of the "fellowship of the concerned" will use this book, along with other useful material, to make new and significant strides toward the Pentecost for which we wait—

"That one far-off, divine event
Toward which the whole creation moves."

FOR FRIENDLY ACTION

SPECIAL OFFERING

No thermometer this time! It will appear again in the next issue, showing progress up to and including February 29, 1948. Meantime, let's look away from it for a while and talk about plans to raise the mercury to the top by March 31, 1948.

Of course, fundamentally, there is only one way to do it—that is to provide more money, and the only way we know by which to do that is for each one of us to give more. How much more? Well, if each member would make a special offering of 75 cents, that would be more than sufficient.

We are naming March 21, 1948, as a day of gathering these extra offerings. Perhaps you will want to make your extra offering *before* that time—excellent, but don't delay it beyond March 21. If you do, it might not have time to get through the regular channels to the Five Years Meeting treasurer in time.

The completion of our program for the year depends upon our united action *now*. Remember the United Service Budget by March 31. Special offering envelopes have been sent out and are available from your local treasurer.

APRIL CONFERENCE OF THE FIVE YEARS MEETING

PRELIMINARY OUTLINE—
PROGRAM BEING COMPLETED

April 20-26

All meetings will be held in the East Main Street meetinghouse.

The Board and Committee meetings will begin earlier in the week and should end on Friday evening before evening dinner. The exact hours of each will be announced later. The Boards on Missions and on Christian Education will begin on Tuesday morning, April 20.

Thursday, 6:00 P.M.—An evening of fellowship with dinner will be held in the dining room. It will include attenders of Boards and Committees, with their husbands and wives. In so far as there are remaining places, Friends of the Indiana area are welcome to attend. Music, "toasts," and a closing address will constitute the program.

Friday, 7:30 P.M.—The Central Committee Meeting will be held.

Saturday—(Chairmen and speakers are being secured.) The Boards and Committees will be asked to prepare to make their contributions during the discussion of each of the following subjects:

9:30 A.M. What are the Fundamental Needs of Today?
2:00 P.M. A Deeper Experience of God through Christ
7:30 P.M. Evangelizing the Church and its Community

Sunday, 10:30 A.M. — Meeting for Worship with East Main Street Friends, with a sermon on the conference emphasis.

2:00 P.M. Response of Friends to the World's Need
7:30 P.M. Business meeting of the Executive Committee

Monday, 9:30 A.M.—Executive Committee will probably continue during the day.

COLLECTION OF RELIEF CLOTHING

The American Friends Service Committee will make its second collection of relief clothing in the Indiana-Ohio area on Tuesday, March 9. The following places have been designated as collection centers:

Indianapolis Indiana—29 West 42nd Street, Director, Mrs. Clark Day, Telephone Humbolt 1905.

Richmond, Indiana — Quaker Hill, Director, Homer J. Coppock, Telephone Richmond 70765.

Muncie, Indiana—Friends Memorial Church, Adams & Cherry Street, Director, Robert M. Jones, 416 West Adams Street.

Knightstown, Indiana — Friends Church, Director, John Randolph, 231 North Adams Street.

Dayton, Ohio—160 North Orchard Street, Director, Billie Lewis.

Columbus, Ohio—75 West Norwich Street, Director, Maude Powell, Telephone University 2728.

Wilmington, Ohio—Friends Church, Director, Elsie McCoy, 119 College Street, Telephone 4171.

Salem, Ohio—Sixth Street meetinghouse, Director, Edward F. Stratton, 626 East 7th Street.

Collection at these centers will be made by truck and the clothing will be taken directly to Philadelphia where it will be prepared for immediate shipment. The need is great and the warehouse in Philadelphia is practically empty because of recent shipments abroad.

Contributions should be put in moderate-size, paper cartons, well tied with heavy cord, and sealed with paper stripping, if possible. It will be a great advantage to have the final preparation made in local Meetings. Duffle bags, which can be furnished, may be used to transport the material to the collection centers. If this is done, much time will have to be given to preparation for shipment at the center. The earlier promise of using duffle bags for shipment to Philadelphia proved to be without foundation.

If duffle bags are wanted for use in other parts of the country, Meetings in the eastern states should send their requests to American Friends Service Committee, Clothing Warehouse, 23rd & Arch Streets, Philadelphia. Meetings farther west should write to the Chicago office of the American Friends Service Committee at 159 North Michigan Avenue.

IN APPRECIATION OF SPECIAL GIFTS

During recent months, departments of the Five Years Meeting have received money and estates which bear witness to faith in the work of Friends.

The Board of Missions has received from the estate of Mary Ann Jessup of Carthage somewhat over eleven thousand dollars for mission work.

Shortly the Board of Missions will also receive a gift in the form of the entire estate of Willis and Etta Griffin of Spiceland Friends Meeting. The death of Willis Griffin was reported in the previous issue of this journal. The estate has not been appraised, but it is estimated near $40,000. This is in memory of their daughter, Ruth. The fund will be known as "The Ruth Griffin Memorial Fund," for work in Africa.

Another gift to the Five Years Meeting has come from Boulder, Colorado, Friends to the amount of $5,000. This is to be a loan fund for the training of Young Friends in Christian leadership. Ministers who want to pursue further training in seminary, and those in other fields of service can profit by this gift. This money came from the sale of the Boulder Friends meetinghouse and other properties several years ago, which brought a substantial sum from which various gifts have been made.

From time to time gifts of varying amounts are sent. All of these gifts which come into the departments of the Five Years Meeting are evidence of confidence and faith. They lay upon Friends of the Five Years Meeting responsibility for important service and they inspire us to greater loyalty and cooperative effort. For all of them the Five Years Meeting will feel a sense of deep gratitude.

The Devotional Life

HE CALLETH THEE

Who has not had a feeling of the far offness of New Testament events? Perhaps it would have been easy enough to have followed on Palestinian paths, or to have walked with his apostles but now that two thousand years have elapsed, we find ourselves a bit troubled when we read again that "he is the head of the body which is the church—that in all things he might have the preëminence."

Common knowledge today is that this Christ of incomparable character, inherent sincerity, ideal teachings, this Christ of the crystal clear life, does not walk the highways of our modern world, does not place tender hands of blessing on heads of little children. Therefore he must be manifest to us as Spirit. This is a solemn thought, but one filled with hope and inspiration.

In the light of this common knowledge, what does the Apostle mean when he speaks of Christ, the head of the Church? Is he not trying to impress upon us that Christ seeks reincarnation in the fellowship of those who believe in Him. He would be the vital reality in the church. His Spirit would be the breath and motive of all our movements. The Word is seeking yet to become flesh and dwell among us. The Spirit is seeking and claiming here and there human forms in which to manifest the grace and truth of God and this mystical experience is to begin in the church.

The church is to be to the living Christ what the human form of Jesus was two thousand years ago. The church is to live Christ, to express Christ, to give Christ's Spirit in human life and service. The features on the face of the church are to be those lines of deep significance which were shown in the face of Christ. The church is to be his body and in the church the world is to see the very real presence of the Lord.

This is an expression of the ideal church which must become the actual church. It is all too true that the term church has for us a meaning quite different from that which we ought to hold. We have said a church is an organization of people; it is a group of worshipers, a body of individuals, but the true church of which Christ is the head does not take the form of an organization but the organization may be a means of expressing the life of the church.

As a Society of Friends we have tried to keep as free from entangling organization as possible, but in so doing have we sought for a divine leader; have we laid hold on the source of all power; have we sought to give proper reverence and devotion to Him who is the head, the empowerer, the vitalizing force? To some extent we have human leadership in the Society of Friends. The ever-increasing complexity of the times has almost demanded it, but our high goal should ever be to exemplify in life that which we have so beautifully portrayed in the picture, "The Presence in the Midst." In this we see Christ so visibly present that in truth he becomes for Friends, the head of the church.

What an hour for us. We are challenged as never before to express the ideals of our great Head. We have an opportunity now to project into this confused world, the values which are in Jesus Christ. No little Friends Meeting is unimportant if it thinks first in terms of spiritual values. So long as we have something to give out there will be the outlet. Christ is the head of the church. As one of the several members of his body, we are giving meaningful expression of his divine mind to the world.

Heinrich Niemoller said during the time Martin was in camp: "Yes, it is a terrible thing to have a son in a concentration camp, but there could be something more terrible for us—if God had needed a faithful martyr and our Martin had been unwilling." The past days have been tragic; deep wounds have come to humanity; but now the great Head of the church beckons to people of courage, pointing out the places where the church may speak effectively; where the church can perform the ministry of healing; where it can bring harmony, give assurance, restore faith. How willing are we to offer ourselves in this hour?

KENNETH PICKERING

RURAL HYMNS AVAILABLE

A solution to the felt need of many concerned Friends is to be found in the new book, *Hymns of the Rural Spirit*, for use in Friends' homes, Friends Meetings, Sunday Schools, youth groups and general meetings. Persons trained in music have long realized the dearth of good music in the rural church, which this book helps to solve.

Published by the Commission on Worship of the Federal Council of the Churches of Christ in America, it includes worshipful hymns of recognized musical and lyrical worth; hymns especially designed for children; patriotic numbers; graces and rounds; spirituals; folk tunes and worship material consisting of responsive Scripture readings and program suggestions for observance of various rural emphases. It is a paper backed volume selling for thirty cents per single copy, and is available at the Rural Life Association office, Quaker Hill, Route 28, Richmond, Indiana.

CAROLYN COX

A TURN OF LIGHTER

First-dark will soon be here, and even now
A frost-flicked wind is fingering the latch;
But when we've fed the hens, and milked the cow,
We'll merely need to kneel, and strike a match—

Through creviced logs will suddenly leap high
The eager, dancing, pitch-fed flames of gold
That fling the shadows backward, and defy
Night's double-bitted axe of dark and cold.

So let me bring my turn of lighter in,
And lay it by the hearth, against the night,
For Time's a cabin built with walls so thin,
I think we'll sorely need both warmth and light.

BONNIE DAY

WHITE NARCISSUS

White narcissus in a vase
Quietly pervades a room,
Takes possession of the place,
Utters syllables of bloom;

Somehow lends, to firelit nook,
Such a mood, serene and still,
As to make one overlook
Snow upon the window sill.

This is beauty, this is grace,
True as faith's prophetic scroll—
White narcissus in a vase,
Telling, "Springtime!" to the soul.

BONNIE DAY

QUAKERDOM · AT · LARGE

The fiftieth anniversary of the founding of Nebraska Central College will be observed in June, 1949.

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Hemlock Friends in Western Yearly Meeting dedicated a new brick veneer church on January 4. Clarence Ozier is minister of the Meeting.

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The new address for John Compton, executive secretary for Indiana Yearly Meeting, is 120 Granville Avenue, Muncie, Indiana. He started his new work on February 1.

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In Gandhi's prayer meeting as he started his final fast, two English Friends were asked to sing, "When I Survey the Wondrous Cross." It was one of Gandhi's favorite hymns.

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President William Jones of Whittier College has been rendering stellar service in debating against Universal Military Training. He has had seven public debates with army officers.

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As time gives to us a more detached view of the Nobel Award made to Friends, it is being said that the award was not to Friends, probably, but to an idea, the idea which centers Quaker life and action.

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For the fifth consecutive term a new enrollment record has been established at Wilmington College with the registration of 594 regular students for the second semester. Enrollment last term totaled 585. Pre-war high was 362, a figure established in 1932.

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Western Yearly Meeting is planning to send two of their young people to the International Young Friends Retreat at Ommen Friends School in Eerde, Holland, next July. It is hoped that a total of nine will go from the Five Years Meeting.

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With her usual vigor, Guilford College planned well her charter day program for January 13. This marked the one hundred and fourteenth anniversary of the granting of the charter. Under the general theme of World-Wide Friends Service, James Read and Cornelius Kruse were the featured speakers.

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Bruce Roberts is now assuming his duties as business manager of Friendsville Academy after an extended illness. He and Margaret Roberts were formerly associated with White's Institute, near Wabash, Indiana.

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At the meeting of the World Council of Churches at Amsterdam next August 24-September 5, Algie I. Newlin, presiding clerk of the Five Years Meeting, and D. Elton Trueblood will represent the Five Years Meeting. Both Friends had already planned to be in Europe at that time.

* * * *

Elmer H. Brown, who is now minister of Clinton Corners Friends Meeting in New York, will move to Pasadena near June 1, where he will serve as minister of that Meeting. Francis Brown, his brother, will move from Farmland, Indiana, Friends Meeting to Wabash Meeting September first.

* * * *

Mary Estelle Briggs, who has given many years in educational service at Ada Chapel, Wilmington, Ohio, was recently awarded the number one "Golden Rule Honor Citizen" pin for her work in the community. She became organist at "The Little Mission," Ada Chapel, forty years ago.

* * * *

Harold Walker, formerly minister of East Whittier, California, Friends Meeting, is now taking advanced training in Hartford Theological Seminary. Martha Peery, young Friend of Thorntown, Indiana, is also in Hartford. There is always a sizeable group of Friends in this training center.

* * * *

Friends everywhere will feel special sympathy with the widow and children of Eli Wheeler and with Kansas Yearly Meeting on whose field in the Belgian Congo he served as a missionary. Death by accidental shooting while hunting leopards ended his short, but happy service on the mission field.

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Allen J. White, who has been executive secretary of the Friends World Committee, American Section, and the American Friends Fellowship Council this past year, began February 16 as director of work with the international centers of the American Friends Service Committee.

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The new building begun last spring by St. Petersburg, Florida, Meeting, will soon be in condition to use for First Day Sunday School and other activities. It is not complete and funds and labor are needed to bring this about, but faith is expressed that the building may be finished and equipped this season.

* * * *

O. Herschel Folger has resigned from the pastorate of Whittier Friends Meeting. He will go to the pastorate of Asheboro Street Meeting in Greensboro, North Carolina, next fall. His former and recent pastorates include Wilmington, Ohio, and Indianapolis, Indiana. He has served Whittier Friends Meeting for twelve years.

* * * *

Robert Curless has been superintendent of Whites Institute, Wabash, Indiana, since May, 1947. He was reared in the home of a leader in the Institute and brings great enthusiasm and vision to his new work. Friends of Indiana Yearly Meeting, to which the Institute belongs, will profit by using him in their Meetings.

* * * *

A Friend is looking for a Friend—a young man, single, industrious, with farm background — twenty to thirty years of age. He is wanted for a permanent position as helper in dairy and field work. Salary plus board and lodgings will be paid by Frederick von Schleinitz, Woodland Farms, West Bend, Wisconson.

* * * *

Arthur and Nettie Hadley who were missionaries to the Osage Indians in Hominy, Oklahoma, for thirteen years, followed by three pastorates in Iowa, retired in 1946 and moved to Villisca, Iowa. He is now preaching at two community churches—Sciola and Morton Mills, within a radius of ten miles. There is no Friends Meeting near Villisca.

* * * *

A Friends' family is wanted for work on a Quaker fruit farm. Experienced man is preferred. There will be cash wages by month, with an eight-room house and electricity. It is a permanent opening with an opportunity for advancement. It is located near Barnesville, Ohio. Write the Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

* * * *

Forrester C. Stanley, formerly professor of chemistry at William Penn College, will leave San Francisco for a round-the-world trip on March 7. He will go by air all the way, with visits at Honolulu, Shanghai, Calcutta, Istanbul and London. His daughter, Margaret, who has been in China for two years with the A.F.S.C. will return

home with him. He will also visit his daughter, Barbara, in Calcutta, returning home near June 24.

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The newspaper, *Nachrichten,* of Kassell, Germany, has written "The choice which the Nobel Prize Committee made by awarding the Peace Prize for 1947 to Friends has found sincere and grateful approval in Germany. There is hardly a word that for our suffering nation, especially the children, has a more ingratiating sound than the word 'Quakerspeisung.' Thus it was already after the First World War when the Quakers were building up their relief organization overseas, and in Germany alone we were often feeding more than a million people at a time when the world was still frozen in hatred or indifference. The Friends have therewith demonstrated that they who receive powers of faith from the 'Inner Light' can themselves become bearers of light and are honoring their real name, 'Society of Friends.'"

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Joseph Brooks Shane, dean at George School, has been appointed the new head of Oakwood Friends School at Poughkeepsie, N. Y. He is now chairman of the mathematics department at George School. He has coached football and basketball and has served as director of boys' camps. His A.B. is from Swarthmore and his M.A. is from the University of Pennsylvania. His wife, Theresa Cooper Shane, is a graduate of Holyoke. They will go to England for a study of Friends' schools near April 1, and then assume the new duties at Oakwood August 1. William Reagan who has served at Oakwood for thirty years has retired, due to age. He has lifted Oakwood to a high level of excellence. He expresses great hope for the school under the administration of Joseph Shane.

NEWS OF OUR MEETINGS

The new church building for Pueblo, Colorado, Friends is progressing rapidly. Much volunteer labor and sacrificial giving has made it possible. The building is inclosed and the interior work is progressing. Just now they are in need of $5,000 to keep the work under way. Gifts from any parts of the Five Years Meeting would be welcome. T. Clio Brown is minister of the Meeting.

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The Meeting at Pasadena, California, is anticipating the coming of Elmer Howard Brown as pastor. He is the son of Howard E. and Ruth Pemberton Brown, well known as ministers of the gospel in the middle west and eastern states. He has had a thorough preparation, having supplemented his college training with work at Hartford Theological Seminary, from which institution he graduated last June. He has had wide experience in the ministry. His wife, Lois Brown, the daughter of Lindley Jones, a well-known Friends' minister, is also well prepared and experienced in the work of the church.

* * * *

Friends in Whittier, California, were privileged to hear Dr. Elmore McKee speak on February 8, in the morning worship service. He has recently returned from Germany where he worked for a year with the Service Committee. He commented on the effectiveness of the Service Committee program of helping Europe help itself and of its "down to earth" policy. Whittier has adopted the German city of Freiburg and Friends are collecting money and clothing to aid the starving children there. Members of the Women's Society were entertained by Olive Marshburn, cousin of Jessamyn West, at their February 5 meeting, when she gave readings from *The Friendly Persuasion* and elaborated on the family background of the book. She wore the traditional Friends' grey dress.

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Members of Asheboro Street Friends Meeting, Greensboro, North Carolina, have had some interesting occasions in February. Family Night, sponsored by the missionary committee, was held on Sunday evening, the 9th, with a supper in the basement, following which A. S. Arnold of Guilford College presented a film on Palestine and spoke of their customs. Approximately $200 was raised for the work of the missionary committee. At the seven o'clock evening service on February 15, John W. Parker of the faculty of Westtown School, showed a film in connection with the school and its activities. This was followed by a tea, when Friends had opportunity to receive further information about the school. The Meeting and Bible School held its annual mid-winter picnic on Friday evening, February 20, at the Guilford Dairy Club House. Joe and Jean Allred presented a well-planned, mirth-provoking entertainment, and many families were present to enjoy the fun.

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New Providence, Iowa, Monthly Meeting has been presented with a Hammond electric organ by the John N. Martin family in memory of the daughter and sister, Hazel Jeannette, who passed away in 1946. The organ was dedicated on February 15, with a sacred concert by Vergne Ford, prayer by J. Paul Hadley, and words of appreciation by John H. Hadley. A Penn College deputation team was present on Sunday, January 11, with helpful messages and music. National Youth Week was observed with a special program on January 26, and on February 1 the young people of the Quarterly Meeting conducted the evening worship period. World's Day of Prayer was observed with a dinner at the noon hour and a program in the afternoon under the auspices of New Providence missionary society, in which several of the neighboring churches joined. John and Martha Hadley are now at the Boone Biblical College, 924 West Second Street, Boone, Iowa.

* * * *

Friends of St. Petersburg, Florida, have many activities in the winter months. A tea meeting was held on a First Day afternoon when Anna Brinton was in the city, at which time she told of her recent trip around the world for the Service Committee. Elbert Russell and his wife are making their home in St. Petersburg and share in the activities. He gave several lecture courses in St. Petersburg and in other places in Florida this winter. His course on the Gospels, presented at the Meeting in January, was well attended by Friends and others. The ladies, under the direction of Rebecca Butler of New Castle, Indiana, sew each Friday for the Service Committee. Many substantial gifts of good, used clothing have been received. Interest is continued in the Happy Workers Kindergarten as a part of the interracial work. In addition to time and labor given by some members, bags of goodies were prepared for the Christmas celebration and one day was devoted to making bibs for the Negro babies who are left at the nursery.

* * * *

Oskaloosa, Iowa, Monthly Meeting has inaugurated a new program of giving selected books to their church members on the most important occasions of their lives. Robert Blood of William Penn College was convenor of the committee on books which made the plan and selected the books. The program involves giving books to individuals who join the Meeting, to a couple being married with the oversight of the church, and to parents at the birth of their first child. To those being married is given a book, *Harmony in Marriage* by Leland F. Wood, a six months subscription to THE AMERICAN FRIEND, and a choice of a devotional book. The books for new parents are, *Opening the Door to God,* by Herman Sweet, or *When Children Ask,* by Marguerite H. Bro. For those joining the Meeting, these books are given: *Book of Discipline* of Iowa Yearly Meeting; for those from eleven to twelve, *Quakers Courageous* by Frances

M. Fox; for those from fifteen to eighteen, *The Story of Quakerism* by Elizabeth Emmott; for those over eighteen, *Faith and Practice of Quakers* by Rufus M. Jones and *The Journal of John Woolman.*

HORIZON

In the American zone of Germany the actual level of calories consumed per person per day is reported to be 1300. Reports indicate that it goes as low as 1080 in some places. In the British zone the actual caloric level is reported as 1150. A figure as low as 880-900 calories has been reported for this zone. The French zone of Germany is apparently the worst off, the figures coming from there indicating that in many industrial areas a level of 900 calories per day per person is not uncommon.

* * * *

Which are the magazines without alcoholic beverage advertisements? Here are some: Saturday Evening Post, Country Gentleman, Ladies' Home Journal, Good Housekeeping, Pathfinder, The Parents Magazine, The Woman, Scholastic, Etude Magazine, Capper Publications, The Christian Herald, National Geographic, Science and Mechanics, Photoplay, Popular Mechanics, Radio Mirror, Scientific American, Readers' Digest, Progressive Farmer, The Farmer, Better Homes and Gardens. These all do good business.

* * * *

Those who were granted Christmas pardons by the President were by no means all conscientious objectors. They include, for example, several hundred Americans of Japanese descent, who would have been quite willing to serve in the armed forces if they and their families had not been evacuated and placed in internment camps. No one begrudges the granting of pardons to these, but only about two hundred CO's received pardons, and pardons were granted to only 147 out of the 4,300 Jehovah's Witnesses listed by the Board.

* * * *

Another effort in interracial cooperation was accented, when some four hundred church leaders, Negro and white, representatives of eight denominations in eleven southern states, as well as local church councils and church related agencies, met in Atlanta, Georgia, recently for the Southeastern Church Convocation, to plan a common strategy for inter-church cooperation in the southeastern region. At the opening session of the convocation, welcomes were extended by the Honorable M. E. Thompson, acting Governor of Georgia.

Appealing for unity through Gandhi's death, the Russian Doukhobors of British Columbia sent the following cable to Prime Minister Nehru of India: "We Doukhobors understand that Gandhi's murder is not the guilt of one, but all who relied for thousands of years on force, guns and the killing of righteous and noble souls. Gandhi's death is a tremendous warning to mankind; either it has to accept his ideals and his predecessors: Peter Lordly Verigin, Tolstoy, George Fox, Christ, Isaiah, Buddha, etc., or perish from atomic bombs. We share sympathy with others in Gandhi's death, but sympathy alone solves no problems; only full acceptance of Gandhi's principles will bring security to all. We call on all Gandhists, Doukhobors, Quakers, Tolstoyans, Molokans, Mennonites and all anti-militaristic groups. It is time to unite our forces and call on mankind to repent."

Worldover Press

Although THE AMERICAN FRIEND cannot enter fully into relief operations we have a few names and addresses of persons, well known to be worthy, to whom C.A.R.E. packages should be sent. If interested, write THE AMERICAN FRIEND.

CONTRIBUTORS

BONNIE DAY — 208 Fourth Avenue, Joliet, Illinois.

FRANK DAVIES—General Superintendent of Kansas Yearly Meeting, 2007 Burton Street, Wichita 12, Kansas.

CECIL E. HINSHAW—President, William Penn College, Oskaloosa, Iowa.

ROBERT C. JONES—Member of staff of the Pan-American Union, 1717 Seventeenth Street, N. W., Washington 9, D. C.

KENNETH PICKERING—Friends' minister at Winchester, Indiana.

LESLIE D. SHAFFER — Secretary, Friends World Committee, 32 Tavistock Square, London, W. C. 1, England.

THOSE IMPORTANT OCCASIONS OF LIFE

In "News of our Meetings," this issue, is the story of a Friends' Meeting which is making gifts to their members on the most important events of their lives. In this plan, THE AMERICAN FRIEND is given as a six month's free subscription. As you read it, do you think that your Meeting might follow some plan of your own for making THE AMERICAN FRIEND known?

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WEEK-END WORK CAMP

Eleven Young Friends of Western Yearly Meeting and a number of leaders spent a recent week-end in a "work seminar" at Flanner House, a Negro community center in Indianapolis. In addition, about fifteen young Friends of Indianapolis joined the work campers on Sunday morning as they worshiped at the Second Christian Church (Negro), where the Rev. Mr. Peoples preached a sermon on "Brotherhood" to mark the opening of Brotherhood Month.

The campers, all of them facing a new experience, first gathered for supper on Friday evening. Then, after the customary K.P. duty, the group saw movies depicting the 1942 summer work camp and the area where new housing is to replace slums. The orientation continued, under the direction of Joe Brown, with discussion and information preparatory for the work projects next morning.

On Saturday morning the campers, most of whom were of high school age, divided into three groups and proceeded to brighten up three homes in the area. They cleaned and painted a room in each of two homes. In the third they assisted a family who lost their house and most of their possessions in a fire. Because of the housing shortage, even more acute in Negro areas, the family had moved into an abandoned store building and were trying to make it habitable.

After a wholesome dinner back at "headquarters," the afternoon was spent in discussion based on the experiences of the morning and guided by capable resource leaders, including Fannie Blackburn, wife of the director of Flanner House; Rosalyn Richardson, social worker and former A.F.S.C. staff member; and Doris Rasdall, case worker on the Flanner House staff. A number of campers indicated appreciation for the privilege of working in homes of needy members of the community, and several expressed a new conception of their Christian duty to help improve interracial attitudes.

The Saturday evening discussion was intended to help define just what the Christian's attitude should be toward other races and toward problems in interracial relations. The evening concluded with an interracial recreation period led by Clarabel Hadley. Six young people of the community were present and were appreciated by all the campers.

The camp was under the direction of the Flanner House work-camp committee, composed of Fred Reeve, Helen Hunter, and Joe Brown.

HAROLD SMUCK

BIRTHS

HADLEY—To J. Merlin and Bernadine Bailey Hadley, a son, Dennis Merlin, on January 12, at Wichita, Kansas.

KELSEY—To Philip M. and Rosalind C. Kelsey, a daughter, Carol Ann, on February 18, at Ballardvale, Massachusetts.

MARRIAGES

DAVIS-PROCHASKA—Helen Prochaska, daughter of Charles and Hazel Prochaska of New Providence, Iowa, to Gene Davis, son of Lloyd and Hazel Davis of near Clemons, Iowa, at Villisca, Iowa, on February 14, with Arthur W. Hadley officiating. Both are members of Bangor Friends Meeting.

HINSHAW-NELLIS — Lora Nellis of Salem, Iowa, to Clarence Hinshaw, of New Providence, Iowa, on February 3, at Wichita, Kansas, with Bertha Stubbs Sumpter minister.

DEATHS

HOFF—George W. Hoff of Argonia, Kansas, at the home of his daughter, Mrs. Carl Davis, in Chicago, on February 2. Services were held in the Friends church at Argonia with Bertha Sumpter and Orlando Dick in charge. He leaves the widow, one daughter, three grandsons, and three great grandsons.

MECHEM—Charlotte Mechem, daughter of Andrew F. and Martha J. Mitchell, and wife of James Clyde Mechem, at her home in El Monte, California, February 5. She was active in church and community life. Death came unexpectedly in her sleep. Besides the husband, she leaves two daughters, Mrs. Jack Burton and Margaret Ann Mechem; one son, Robert A. Mechem, and two granddaughters.

MORRIS—Emmet F. Morris on February 13, at his home in New Providence, Iowa, aged seventy-three years. He was the son of B. J. and Harriet Morris and has spent his entire life in New Providence where he was a valuable member of the Friends Meeting. He had been clerk of the Quarterly Meeting for twenty-four years. Besides the widow, Viola, he leaves two daughters, Gladys Morris of Eagle Grove, Iowa, and Mary Whitehead of New Providence; two sons, Dean of Bridgeport, Connecticut, and Frank of New Providence; and six grandchildren. Services were held by the pastor, J. Paul Hadley, assisted by Charles Beals, superintendent of Iowa Yearly Meeting.

TRIPP—Alice Howland Tripp in New Bedford, Massachusetts, on January 3, in her sixty-third year. She had served as superintendent of the Bible School and overseer of the Meeting and as assistant clerk of Sandwich Quarterly Meeting. At the time of her death she was clerk of the Quarterly Meeting on Ministry and Counsel. She was also active in inter-church activities and had served in the public library many years. Services were held in her home with George Selleck and James Coney in charge.

JAY BIOGRAPHY WANTED

Copies of the biography of Allen Jay wanted. Please contact Evangeline M. Jay, 322 College Avenue, Richmond, Indiana.

NEW PRINTING OF DISCIPLINE AVAILABLE

A fully corrected printing of *Faith and Practice* (proposed new discipline) is now off the press. It is available at sixty cents (60c) per copy. Order from Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

HELPER NEEDED

A middle-aged man or a student to assist in caring for a helpless elderly man, also to help with garden and lawn during the summer months. Friends' family living in a modern home in a rural community near a Friends Meeting. Husband and wife; no children; no farm labor. Reasonable wages and good home. Location: five miles west of Danville, Indiana. Geraldine Moorman, R. R. 2, Coatsville, Indiana.

MICHIGAN RETREAT

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"So built we the wall." When the wall of Jerusalem was rebuilt under the leadership of Nehemiah, each of various groups performed its own part of the work. "And all the wall was joined together . . ."

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AMERICAN QUAKER GENEALOGY

Friends in all Meetings should have access to The William Wade Hinshaw Encyclopedia of American Quaker Genealogy. Five volumes have been published covering Meetings in North Carolina; Philadelphia and Eastern Pennsylvania; New York City and Long Island; and Ohio and Western Pennsylvania. There is only a limited supply left of some volumes. These will not be reprinted. The opportunity to secure these volumes for future reference is passing. These books may be purchased from the FRIENDS BOOK AND SUPPLY HOUSE, 101 South 8th Street, Richmond, Indiana. Information will gladly be given anyone writing them.

OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary $1,900 to $2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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BUCK HILL FALLS

The forty-seventh annual meeting of the Company was held on Fourth-day, the fifteenth, at The Whittier, 15th & Cherry Streets, Philadelphia. The attendance was rather larger than usual but most of the machinery of voting is done by proxies received in advance. The old Board of Directors was re-elected and they in turn later named the same officers for the coming year. Owing to the growth of the Settlement and the outwearing of the sewer system a new code was adopted unanimously. This provides for a complete new system designed by one of the prominent sewage engineers of the county which will require an expenditure of approximately $110,000. Work will be started as promptly as possible in the spring. The number of Directors of the Company who must be members of the Society of Friends was reaffirmed at two-thirds of the Board. There are now nine directors, six of whom are members of the Society of Friends, but the Board is unanimous in wanting to conduct The Inn and Settlement along the lines of simplicity and good order established by the founders forty-eight years ago. *Intelligencer* readers will remember it was designed for "Friends and friendly people." We are already collecting material for a history of the Settlement covering the first fifty years of its existence.

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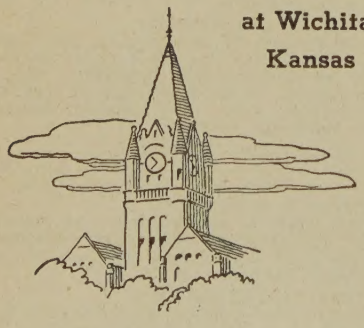

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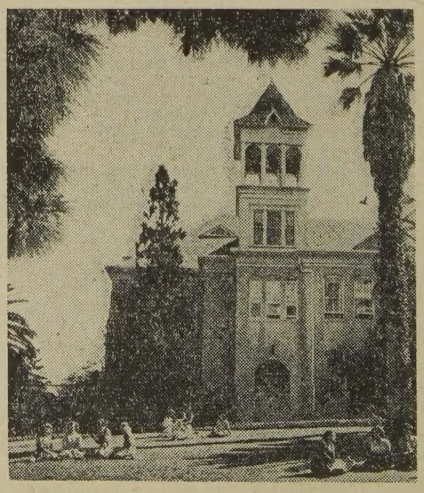

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